IMPORTANT CONSIDERATIONS,

Which ought to move all

True and Sound CATHOLICKS,

Who are not wholly Jeſuited,

To acknowledge without all Equivocations, Ambiguities or Shiftings, that the Proceedings of Her Majeſty, and of the State with them, ſince the beginning of her Highneſſes Reign, have been both Mild and Merciful.

Publiſhed by ſundry of us, the Secular Prieſts, in diſlike of many Treatiſes, Letters and Reports, which have been Written and made in divers Places to the contrary:

Together with our Opinions of a better courſe hereafter, for the promoting of the Catholick Faith in *England*.

Printed in the Year 1601.
And Reprinted in the Year 1688.

UMI

IMPORTANT

CONSIDERATIONS

FOR

CATHOLICKS

THE EPISTLE GENERAL,

Instead of a

PREFACE.

Right Honourable, Worshipful, Well-beloved,

Lords, Ladies; Earls, Countesses; Viscounts, Vicountesses; Barons, Baronesses; Knights, Ladies; Gentlemen, Gentlewomen; Bachelors, Virgins; Married, Single.

ALL dearly affected of both Sexes, of all three Ages, in every Degree, State, and Condition of Life, as well for the Gifts of Graces given you as you are Catholick (which to God, to our holy Mother the Catholick *Roman* Church, and to the See Apostolick doth make you grateful:) As also for the Gifts of Nature given you as you are *English* (which to your Prince and Country, makes you Loyal, Serviceable and Faithful, and of both mindful;) Give me leave by an Epistle pathetical in one general passage, to speak unto you all alike, in

in two adoptive Surnames, *Catholick* and *Engliſh*; with Sentences Apoſtrophal of as great weight and wareneſs, as the worth of the Matter exacteth at my worthleſs hands; by ſo much the more made worthier, by how much I might be worthied with a favourable conceit had of you all, not for my unworthy ſake, but for your own indemnity; for hope of leaving a Poſterity; for your dear Souls health, dear Catholicks, dearly affected Engliſh, deeply affied, voluntary religious; it is for you, and to you I ſpeak.

Here (Catholicks and Engliſh, or, if you pleaſe, Engliſh Catholicks) is ſet before your Eyes a mournful ſpectacle of our heavy Calamities, come in a happy hour (elſe ſhould I be heartily ſorry for it) into my hands. It is, as in peruſe you ſhall find, a brief Relation of the Cauſes moving her Majeſty and the State to make ſo ſharp Laws againſt us all in general, for ſome private Mens offences, grown now into a Faction of a dangerous ſequel: Dangerous (dear Catholicks) to our common Mother the Weal-publick, as we are Engliſh: Dangerous to our Sovereign and the preſent State, as we are Subjects: Dangerous to us all, as we are Recuſants, prepared as fuel to the fury of foreign and home-born Foes, by Famin, Fire, Sword, and wrack of Body, Soul, and all together in the turn of Fortunes Wheel, caſting us all off from the higheſt Pyramids of *England*'s wonted flouriſh, into the Stigian depths, of the foreſt downfall unexpected (I dare ſay) unto you all, ever to have happen'd by ſuch unhappily ſeeming religious means.

The Contention (dear Catholicks) betwixt the Secular Prieſts and the Jeſuites, is known not to you alone, but to all our Catholick Friends in other Nations; to all our common Adverſaries at home and abroad; to all or the greateſt part of the Chriſtian World, as we verily do imagin, and in ſome ſort do know it for true. Marry for the Cauſes, Originals and Grounds, *few do*, *many will not*, and *the moſt part cannot* enter into them aright. They are many, queſtionleſs, as the main Arguments in many Books divulged do make it maniſeſt. But to ſtand upon one, is my only intent at this preſent; becauſe the Subject of this enſuing Diſcourſe, doth miniſter occaſion fitlieſt agreeing thereunto; as treating wholly and altogether of Treaſons, Conſpiracies, Confederocies, Rebellions, Commotions, Platformas, Statizations, and unnatural Proceedings, by ſundry Perſons of our Catholick Romiſh Faith, Religion, Profeſſion, Function, Calling, Condition and State

The Objection of many that are of the Spaniſh Faction, is very frivolous (if not malicious) when they ſay, Why do the Prieſts lay the faults upon the Jeſuites, as cauſe of the Catholick Perſecution; ſeeing it is well known that the Adverſaries to both Prieſts and Jeſuites, and all Catholicks are cauſe thereof, &c. which admit it were true, yet the Jeſuites being equally guilty with them, it belongeth to Prieſts to clear the innocent Catholicks, and leave the Jeſuites in the Suds, and our Adverſaries to thoſe that have to do with them.

The intent of this Diſcourſer in the Name of the Secular Prieſts in general, is not to impeach any one particular Perſon of the Catholick Laity, of Matters of Treaſon or State; but rather to excuſe us all, as well thoſe that have been abuſed by ſiniſter inveigling perſuaſions to ruſh upon their ruines, as thoſe that have been Actors, Abettors, Connivents or Fautors of their Arch-Plotters practices. Neither is his or the

the Secular Priests meaning, to accuse, excuse, or any way call in question our common Adversaries, together with the present state, as a point very impertinent to the purpose, howsoever any have deserved, occasionated, or wrought our woes, to meddle with such edge Tools, as the very handling of them roughly, would rent us quite in pieces (our frown'd on state consider'd) and a very prepostrous course for Men in affliction (admit wronged by both as two opposite Adversaries) to intermeddle with those whose favours they must seek, and glad if they may obtain such graces by any demonstration that they can make, of their loyal hearts to have been unspotted, unpolluted, never smattered with the least uncatholick, disloyal, irreligious, inhuman, unnatural thought to God, to their Prince, to their Country, to their Friends. Neither yet were it decent in this ensuing Discourse, to meddle with the secret faults of any one, be they in defects of Grace, of Nature, or of Nurture, further than pertains to the object of State here in hand. Neither (and last of all) is my intent in this Prolegomenon to treat of Matters otherwise, than as here are set down; *viz.* only to let all Catholicks understand what a dangerous state they stand in by some Mens private designments. Which to make more apparent, give me leave (dear Catholicks) to propose unto you this one Question, as an Introduction to this Discourse.

The Question. Is there any Sin (dear Catholicks) rising upon infirmity and frailty of Man committed by an Apostata, an Infidel, an Heretick, a Schismatick, an Atheist cast out of the favour of God, and accursed out of his Church, but a Catholick may, and often hath fallen into the same, and yet remained constant in his Religion

gion to Death? Queſtionleſs there is not: As innumerable Examples of Treaſons, of Murthers, of Adulteries, of Inceſts, of Drunkenneſs, of Couſinage, of what not Vice, doth verifie it in all Ages, in all Nations, in all Times, Sexes and Sorts of People, though in times of Perſecution, Catholicks are ordinarily

Although Catholicks do ordinarily live in better orders, and more free from Murthers, Adulteries, and random

Blaſphemies, *&c.* than others that live out of God's Church at liberty abroad in the World do, by reaſon of the mean helps and means they have to avoid ſin, which thoſe want that are cut off from the Church Catholick of Chriſt; yet may we not think (much leſs maintain) that Catholicks are not ſubject to fall into, yea, and that *de facto* often times they do fall into as great ſins as any other, *&c.* for otherwiſe we ſhould infringe *the liberty of Free-will*; as if God's Grace could not be loſt, being once received; nor Sin committed, but either of Infidelity, Apoſtacy, Hereſie or Schiſm, *&c.*

freer from ſuch foul notorious Crimes, than when they live at liberty without fear. And if this be ſo, and withal that our Adverſaries have touched with ſuch vices certain Perſons in particular, (as *Bell* hath touched the Jeſuites with Pride, Ambition, Intruſion, Uſurpation, Encroachment over the Secular Prieſts, Affectation of Sovereignty, *&c.*) is there any reaſonable excuſe for any of their Faction, or infected with the like vices; to ſay, that none is or can be a true Catholick, that imitates any of our Adverſaries in charging a Jeſuite with ſuch like vices? or that no Prieſt or other ſhould impute, promulgate, or lay open their faults, that are of one and the ſame Religion with them, *viz.* becauſe our Adverſaries have ſo done? If you ſay for this cauſe, that Catholicks ought not to write, nor ſpeak againſt ſuch Crimes in other Catholicks (always ſuppoſing they are publick, notorious, or to the detriment either of the Church or Commonwealth) then do you quite cut off the Order of Juſtice, ſtop the courſe of Fraternal Correction, hinder the effects of Chriſtian Charity, violate the

Laws of God and Man, and give occaſion to our Adverſaries, to upbraid us with maintaining of moſt notorious Enormities, Treaſons and Abuſes. If you ſay they may (as true it is ſo) then do not (dear Catholicks) blame the Secular Prieſts for laying open ſuch foul Treacheries, Treaſons, Conſpiracies, and other vices riſing of the Jeſuites and their Confederates, factious, ambitious, aſpiring, humerous Diſpoſitions, becauſe our Adverſaries have diſcovered the ſame in ſome ſort; but rather give them (as Juſtice, Duty, and Charity doth bind you) many and hearty Thanks, that being all before in one Predicament Odious, the Innocent are now made known, and thereby ſpared. And withal remember, That if our Adverſaries had holden their Peace, yet were we all bound by our Catholick Profeſſion; by our profeſſed Loyalty; by our Loyal Natural Engliſh Affection, to have oppoſed our ſelves to the Jeſuitical or Spaniſh Faction *uſque ad aras* in the Premiſes.

This then being the chief and only Point handled in this enſuing Diſcourſe (and in very deed the Groundwork, Architecture, and whole Building on the part of the Jeſuitical Faction:) Conſider with us (dear Catholicks) your rightful Ghoſtly Fathers, Natural Engliſh Subjects, and unfeignedly vowed Friends by Birth, Blood, Education, Affection, Religion, and all Motives, that in Reaſon, Conſcience, Humanity or other Duty, or Law of God or Man may or ought to move: What is it wherein the Secular Prieſts, the deſigned Martyrs of our Country, the worthy Confeſſors of this Age, your own Natural Fleſh and Blood, your dear, loving, and moſt careful Spiritual Fathers have offended you?

you? Is the Queſtion for Religion? Name me that Article, or one Point of the Catholick Romiſh Faith, wherein the Secular Prieſts do either ſtagger in themſelves, or ſeek to ſeduce you: But on the contrary, more ready than the Jeſuites (as Experience hath hitherto made it manifeſt) to ſuffer their deareſt Blood to be ſhed, rather than one Soul among you ſhould periſh by their means? If the Queſtion be about reſtoring the Catholick Romiſh Faith in our Country, in that the Jeſuites haſten on the Spaniſh Invaſion, and the Secular Prieſts diſſwade you all from yielding to ſuch Unnatural Bloody Practices: Conſider (dear Catholicks) peruſe adviſedly, and ruminate in your tender Engliſh Hearts this enſuing Diſcourſe. For here you ſhall find, Firſt that the Old King of *Spain* (by the Jeſuitical Suggeſtions and Plots caſt for that purpoſe) aimed at the Crown of *England*, with the Death of her Majeſty, and ſubverſion of the State, together with the utter Ruine, Deſolation, and Deſtruction of this whole Iſle, and the Ancient Inhabitants thereof; And never once ſhewed any Care or Reſpect, he or his had to the reſtoring of the Catholick Romiſh Faith amongſt the Engliſh. Nay his direct Courſe was taken quite contrary, *viz.* to extirpate the Name of all Catholicks (that were Engliſh) out from off the Face of the Earth: As was moſt evident, both by his denial of aiding that Traitor *Stukeley* on the Popes behalf for the conqueſt of *Ireland* (becauſe he had deſtinated in his ambitious Intent, both that and this Kingdom, yea, and *Scotland* alſo for himſelf:) and alſo by the Words of his General or *Adalantado* the Duke of *Medina*, in effect, which were, That he would rather ſpare Proteſtants than Catho-

licks, but neither in very Deed; menacing Death to all without exception of Persons, to the end to make Room for his Master. Then that his Son, the new King regnant in Spain, plotteth by the said Jesuitical faction, and thereupon resolveth to proceed where his Father left, against *England*, it is most apparent by the present Action in *Ireland*, now wholly brought into Combustion by him: And lastly by sundry of Father *Parsons* Subjects sent thither to be Agents on the Spanish behalf for that purpose. All which do convince the Jesuitical Hispanized Faction of Falshood, Hypocrisie, Sedition and Treason, and that it is not Religion which the King present doth care for, more than his Father did before him: But maketh that only a Pretence to seduce all Catholicks, and draw them to Rebellion, hopeing thereby to have their speedier Aid and Assistance, making them, and you all (dear Catholicks) to cut one anothers Throat. If the Question be for a matter of Faction, *viz.* whether the Jesuites be of the Spanish Faction or not? it is manifest they are of it: and that for this Cause it is that the Contention betwixt them and the Secular Priests, is now grown full Ripe to so Desperate, angry and blood-red a Head, as all the World seeeth it. The Reasons why they and too many of you (dear Catholicks) are by their Siren Songs so dangerously infected with *the Spanish Pipe*, are here in part set down in this ensuing Treatise, shewing that it riseth partly of this, to wit, That their first Founder *Ignatius Loyola* was a Spanish Captain: but most especially for their own Advancement, which they affect so greedily, as even *Scotland*, whose King they earst did labour for, (but with a Bears love of their own Panch) is now

most

moſt odious, mightilieſt impugned, maligned, and hated of them to Death, he ſtill remaining in the ſame Religion he was in even then when Father *Parſons* in *Greencote*, made the Caſe clear, That Difference in Religion or Matters of Faith, neither ought, nor could by the Law of God, of Nature, of Nations, or Cuſtom, ever heard of in any Nation, deprive any one inferiour Subject (much leſs, ſaid he, in the ſame place, any Sovereign) from their Right of Inheritance, or Lawful Succeſſion by Birth or Blood, to any thing they had Right unto otherwiſe, *non obſtante* Recuſancy on the one ſide, or Hereſie on the other ſide. And yet now he maketh the Caſe in *his Appendix as clear contrary, on the behalf of* Spain: *Againſt both* England, France, *and* Scotland, to all which three, he there hath entituled the Lady *Infanta*, ſetting now the *whole Jeſuitical Up-reſt, upon the Spaniſh Fortune*; either to be advanced, or for ever caſt down, overthrown and utterly ruinated by that their Faction. If the Queſtion be about the verifying of all this to be true; the Treatiſe following doth in ſome ſort declare it. Firſt, how treacherouſly he hath dealt againſt her Majeſty and this Kingdom in the other King's time: Secondly his own Books and Hand Writings are and will be brought forth as Witneſſes againſt him, concerning the entituling of the *Infanta* to the Engliſh Crown. Thirdly, the general Speech given out long ago, and ſtill continued on to this preſent, make his Intent plain, *viz.* in that he and his Crew have given out, That except the Spaniard do become a Monarch (you

muſt

muſt underſtand by Conqueſt of *England*, *Scotland* and *France*, to which three Kingdoms *Parſons* had entituled him, and whereupon all the reſt do depend) the Catholick Romiſh Church and Faith cannot ſtand, but of neceſſity all Religion muſt fail and come to nothing. Fourthly, he doth ſecond this drift of his with the preſent practice now in hand. For never was he hitherto more violently bent againſt both Prince, Peer, Kingdom and State, than he is at this Hour; proſecuting his Platform *dentibus & enſibus*, with all his main and might; in *Ireland*, by preſent Invaſion, having already landed certain Bands of Spaniſh Soldiers there; and in *England*, by giving out now a-freſh, That the Book of Titles (called rightly, *Parſon's counterfeited Doleman*) cannot be anſwered, it is ſo learnedly done, and the Caſe made ſo clear in *that* and his *Appendix* (Fathered injuriouſly upon the dead Cardinal *Allune* by Name) on the Lady *Infanta*'s behalf, and for her rightful Title to the Crowns of *England* and *France* (for both are touched, and her Grace entitled unto them therein, and by conſequence to *Scotland*, *Ireland* and *Wales*;) to compaſs which Plot, he leaveth nothing undone, unſaid, uninvented, that Art, Wit, or Malice of Man or Devil can afford him. Fifthly, To confirm this peſtilent Traiterous intent and meaning againſt his native Country, to be as in the Premiſſes and ſubſequent Diſcourſe ſhall appear, it may be demonſtrated by theſe Inferences:

Firſt, For that having ſo intitled the *Infanta*, as in the late mentioned Libels (for Books are Names too

too good for them) is to be ſeen, he did conſtrain the Students of the Seminaries in *Spain* to ſubſcribe to her Intereſt; forcing them to promiſe, that when they ſhould return into *England*, they would advance her rightful Title to their uttermoſt Ability, Power, and poiſe of Words and Motion with all Catholicks where they came.

Secondly, For that this disfavouring, diſguſting, and utterly refuſing to applaud to *Parſons* Spanified Title, was the original, chief and only Cauſe of the high diſgrace which ſundry of our Nation lived in beyond the Seas, ever ſince that Faction began to wax hot; but eſpecially it was the cauſe of the Lord *Dacre* his departure out of *Spain*, and all other of the Spaniſh Dominions, ſuffering many Guſts, Calamities, and diſhonourable Calumnies, as ſlandered by the Jeſuitical Spaniſh Faction to be a Spie for *England*, to have intended to have ſet the Spaniſh Fleet on fire (which had been, though unfitting for his Honour, yet not undeſervedly on the Spaniſh behalf, as Enemies to his native Country) and that his Lordſhip came but into *Scotland* to colour his Vices, as being (ſay they moſt injuriouſly and falſly) a Libertine, an Atheiſt, of no Religion. And all this, becauſe, true *Camillus*-like, he ſtood on the behalf of his Sovereign, the Kingdom, and the Crown of *England*, againſt the Spaniſh Infanta's ſurmiſed Title to the ſame. As in another place I have ſhewn at large on the behalf of that Noble Lord, whoſe Houſe and Perſon I have ever deeply affected, if for many reſpects, yet in chief for this his Loyal Heart to his Sovereign, and his native Soil baniſhed, though he be living in exile

exile for the present, which might move his Honour to carry a dishonourable mind, were he of a Jesuitical Traiterous humour, from the which he hath ever proved to have been free.

Thirdly, For that after this (this Traitor, *Parsons* I mean) his Pranks play'd in *Spain*, for drawing all our English Nation, there to be intangled with his unnatural Conspiracies, or else utterly disgraced, discredited, and put in danger of losing for ever their good Names (yea, and their Lives besides, as to some it happened) he presently after posts me up to *Rome*, vehemently urging to have had his said infamous Libel of Titles to be read in the Refectory, at Meat-time, instead of a Spiritual Repast (as the manner is there) for none other end, as all the World might see it, but to make known by that means his malicious Mind to his native Sovereign and this Realm; his double diligence to advance himself and his Society, by the *Spaniards* means; and his false, deceitful, and most malignant Heart against the Secular and Seminary Priests, and other English Students there, *viz.* to have them infected, inveigled, intangled in that poisoned and most pestilent Net of his, cast to have intrapt them, and you all (dear Catholicks) that should have received them; by this means shifting his shameless Neck out of the Coller, to have choaked them with it by publick Fame, that they had received such a traiterous, seditious, and most infamous Book, made (as he gave out) by a Secular Priest Mr. *Doleman*, and the Appendix to it by Cardinal *Allane*, also a Secular or Ecclesiastical Prelate (so to have left the Jesuites) O good, holy, religious

religious Men, never medling in State-Matters) free and unacquainted with ſuch Practices. But contrary to his Expectation, the Students there rejected it as a treacherous Libel, and him as a lewd ſeditious Traitor at that time, though it bred their greater affliction, as being ever ſince tormented and over-tyrannized by him.

Fourthly, For that the Plot being once laid in ſuch ſort for the Jeſuitical advancement by the Spaniſh, as no way left for them to ſtart out from, or to leave that Nation; but to work their own deſtruction, and ſteep-down overthrow, perceiving withal that they (the Jeſuitical or Spaniſh Faction) had received already ſo many diſguſts, repulſes, diſgraces, and in all their attempts for *England*, hitherto moſt unfortunate, as impoſſible (to ſpeak morally) ever to ſpeed otherwiſe, reaping no doubt, high indignation at God's hands, for this their mockery of God, and his Catholick Church and Religion (never heard of to have been fought for by any Apoſtle to be reſtored, by ſuch prepoſterous, ambitious, irreligious and bloody means:) He therefore (this Polypragmon *Parſons*) ſet out a Book entituled, *The High Counſel of Reformation for* England, *&c.* Wherein he will have the old Roman Agrarean Law, ſo firmly eſtabliſhed in this Land, as no Fee Simple of Inheritance ſhall be left for any Engliſh, from the Prince to the Freeholder, to Poſſeſs, Enjoy, and leave by Succeſſion of Birth and Blood, to his Poſterity, as to his next Heirs, further than as the Spaniſh Jeſuitical Court, Council and Governors ſhall appoint for them; doubting leſt either he ſhould be fruſtrated of his

hope from *Spain*, or the Engliſh alien'd from him and his factious Society in Affection: If (as he feared) they ſhould once hear of his unnatural couſening, hypocritical, falſe, ambitious heart towards his native Country, People and Nation.

To the ſame end alſo, and to give you and us all (dear Catholicks) an unkindly Mask, to blear our Eyes, to inveigle our Minds, and to draw all on more eaſily, plauſibly, and with leſs repugnance to the Spaniſh Faction; he hath lately deviſed and procured by falſe Suggeſtions, and forcibly foiſted in upon us, a moſt ſtrange kind of Authority to be eſtabliſhed throughout this whole Iſle of *England*, *Scotland* and *Wales*, which although it bear an outward oſtentative ſhew of advancing the Secular Prieſts, by appointing one Mr. *Blackwell* (thought of the moſt part to be of that number) to be our Archprieſt; *yet in very deed, it was the only Plot he had to further the Spaniard*, and the moſt effectual means he could poſſibly have deviſed, to give to the Secular Clergy, that condemn his deſignments, and in truth to all Prieſts, Prelates and Princes in Chriſtendom (if he might prevail here in *England*) the greateſt downfal that ever yet was given them by any Innovation, Supplantation, or other Machivilian device of Infidel, Heretick, or Atheiſt. For notwithſtanding that the Archprieſt muſt carry the Name of a Secular Prieſt; Yet is his Authority given him with ſuch Limitations, Caveats, Cautels and Proviſo's, as neither hath he any thing in the univerſal World to do or deal in, with or againſt the Jeſuites, further than as in way of Courteſie, they pleaſe to make him acquainted withal,

withal, for to edge ſometimes forward to deſperate courſes: Neither yet can he, neither dare he do any thing but as the Jeſuites, and their Provincial *Garnet* do and ſhall aſſign him. So as in effect *Parſons*, who commandeth *Garnet* and all the reſt of the Jeſuites here, hath the managing of all the Affairs of the Church, yea, and Commonwealth among them, together with the diſpoſing of you all (dear Catholicks) ſo many of you as do adhere to the Jeſuitical or Spaniſh Faction. And conſequently, as by this means he and his Confederates have incurred *a double Premunire* (as in another place, *viz. in the Book of Quodlibets, I mean God willing to declare,*) ſo intendeth he thereby to draw you all into the ſame *Predicament Premunirial* and of Treaſon with him; to the end you may be more eager (being once in that deſperate caſe he and his do ſtand in) to purſue your own native Country, your Fleſh and Blood, your deareſt Friends, with hoſtile hand, agreeing to the Dance that he hath led you already, in all his irreligious courſes.

And that it may appear more evident, that the Inſtitution of this New Authority, of Archpresbitery doth tend wholly to the advancement of the Spaniſh, and to the overthrow of this flouriſhing Commonwealth, by the Jeſuites own Pretence therein: It may pleaſe you all (dear Catholicks) to be advertiſed *of two things* concordant with what I ſpeak; *one is a* Letter of Father *Parſon's* own Writing, wherein touching many particular Points, this maketh moſt to our Purpoſe, *viz.* That therein is ſet down in plain terms to this

effect, *viz.* How the Jeſuites are the moſt infeſt Enemies both to the Catholick Church and Commonwealth, that are this day in the World to be found. *The other is,* of the Courſe that was taken at *Rome,* by *Parſon*'s procurement, at ſuch time as certain of us the Secular Prieſts did ſend to our Mother City, to inform his Holineſs of the Inconveniences of the ſaid Archpreſbitery in this Land; and what Miſchiefs were by all likelihoods (as ſince they have certainly) like to enſue thereof to you (dear Catholicks) and us altogether, with our whole Nation: If the Jeſuitical hot Violence and Impotence, in aſpiring were not croſſed, curbed, and infringed in time, before their Diſeaſe grew Remedileſs, as welnigh it is ſo in them. To the better underſtanding whereof, peruſe and note diligently this Relation following.

Maſter *Biſhop* and Maſter *Charnock* coming to *Rome,* in the Names of the Prieſts of *England,* to declare the eſtate unto his Holineſs, went firſt unto the French Embaſſadour reſiding there, opening unto him the whole Cauſe of their Legation: Who demanded of them, Whether they had brought a Letter in their behalf from the French King his Maſter or no? They anſwered No, and that only they deſired his Furtherance, and his good Word to procure them Audience. Well (ſaith he) I will do what I can for you: But if you had brought a Letter from my Maſter, the King, to further you in your Negotiation, I would have entred into the Action with you: Whereas now I can but move the Pope, as your Friend.

Friend. Yet hearing that they were impriſoned, without any Audience given, he went unto the Pope, and told him, That in the impriſoning of theſe two Men, he had done that, whereof no Example could be given in any Age. For (ſaith he) if they had come in their own Names, they had deſerved to be heard: But now coming in the Names of ſo many, and to be impriſoned unheard, is ſuch an Example as never was ſeen. Therefore, I beſeech your Holineſs, give them Audience. Whereupon the Pope promiſed that they ſhould have Audience: And thus he departed. But forthwith cometh the Spaniſh Ambaſſadour (ſuborned by *Parſons*,) and diſſwadeth the Pope from that he had promiſed: Saying, That the two Prieſts were Seditious; and for that cauſe came to ſow Sedition. And further ſaid; That if he would give them Audience, in ſo doing he would alienate his Maſter, the Spaniſh King, from his Affection to his Holineſs. Hereupon he denied them Audience again. The ſecond time the French Ambaſſador came and urged as before: And again Audience was granted: Which being known unto the Jeſuites, they procured the ſaid Spaniſh Ambaſſador to come again to diſſwade the Pope: Affirming, That it was a matter of greater importance than he conceived: And that he ſhould not give them Audience, if he intended to entertain his Maſter's Good-will. By this means they were excluded from doing their Meſſage, caſt in Priſon, cruelly handled, Juſtice violated, all Laws broken of God and Man, and the Archprieſt violently intruded upon us; The Pope's Holineſs nor any other com-

competent Judge under him, never as yet hearing of the Matter, nor of the egregious Coggery, Prejudice and Blaſphemy againſt the See Apoſtolick, and the Sacred Majeſty of our Sovereign, and all other Princes and Prelates abuſed by this means.

This then is the Point we all do ſtand upon: viz. Whether the Premiſes conſidered (notwithſtanding this new Authority being forcibly, violently, and moſt unjuſtly foiſted in, as you hear, only, wholly and abſolutely for none other end but to advance the Jeſuites; to bring in the Spaniard to populate, waſte and deſtroy this whole Iſle,) ought they the foreſaid Secular Prieſts to oppoſe themſelves againſt the Archprieſt and Jeſuites, on the behalf of the whole Church, and *England*'s Commonwealth, or not? or to croſs theſe Traitors, and their unnatural Deſignments, and to labour to draw you all (dear Catholicks, deluded, couſened, and mightily blinded and deceived by them) from under their Bondage, their inveigling Inticements, and the endangering of your own, both Bodies and Souls amonſt them? Or elſe *to let them have their ſwing; you your Wills, and both your Ruines?* This is the only Offence the Jeſuites charge the Secular Prieſts withal: That they will not conſent to their unnatural Attempts, for Invaſions, Treacheries, Rebellions and Conſpiracies; Wherein themſelves being intangled and plunged over Head and Ears, they ſet you on like mad Dogs, to bark, bite, and devour your dear Ghoſtly Fathers and Friends, for not yielding to your Deſtruction.

ſtruction. This is the Scandal, the Contempt, and notorious Diſobedience, you here ring out, in every Court and Corner, that the Secular Prieſts have merited; for not allowing of a *Traiterous Archprieſt*, ſet up in Prejudice of the See Apoſtolick, and the Commonwealth of this Land; to act theſe Seditious Jeſuites, and their Hiſpanized Factious Deſignments. And hence it cometh, that his great Maſters, his Apparitours, Summoners, Purſivants and Brokers, the Jeſuites and their Subjects, do leave out nothing, that may move you to condemn, contemn and hate Prieſts and Prieſthood, in the Secular Clergy. Here, hence it cometh, that their Lay Brothers, Servants and Vaſſels, their *Car.* their *Cage*, and many their baſer and meaner Companions, term Prieſts, Malecontents, Factious, Seditious, Irreligious, Apoſtatates: Nay, Knaves, Villains, and Rebels (forſooth) to Prince *George Blackwell*, or King *Henry Garnet*, or Emperour *Robert Parſons*, which you pleaſe: For Rebellion hath a Relation to ſome Majeſty, againſt which they the ſaid Rebels do riſe. But yet all theſe Outrages, and many other ſuch Reproachful Indignities, or any other Point or Matter that may be pretended in their behalf notwithſtanding; foraſmuch as we the ſaid Secular Prieſts, were contented to tolerate, wink at, bear withal, and put up with Patience all the Jeſuitical Slanders, Abuſes, Obloquies, Reproaches, and what not Injurious, Malicious, Envious, Calumniation offered by them, until (even miraculouſly) by the Jeſuites procurement, it came to tryal, whether they or we, or both, were Traitors to God or Man: Until that time we never ſhewed

ed Disobedience in Act, Word or Thought, to their Archpriest (though cause enough we had, never to have yielded any Obedience unto him:) yet, now in regard of the Premises, setting all other just Occasions on the behalf of God's Church, and the See Apostolick aside, though no Appeal had been, *we all of the Secular Clergy* (called the Faction of the Seditious Jesuitical Faction indeed) una voce, *do utterly disclaim and renounce from our Hearts, both Archpriests and Jesuites, as arrant Traitors* unto their Prince and Country; whom to Death, we will never obey: *No, if the Pope's Holiness should charge us to obey in this Sense*, to advance an Enemy to the English Crown, we would never yield to it; as by no Law of Nature, of Nations, or of Man, to be compelled thereunto: no more than to commit Adultery, Incest, or to murther our selves, our Children, our Parents, *&c.* And if this be termed Disobedience (to our Superiour Mast *Blackwell*, as nothing else in the World they have to say) which hath merited so great Hatred towards us all that be Secular Priests; Then will we from henceforth warn all our Ghostly Children, whersoever we come, to beware how they receive any of those surmised Obedient, Seditious, Slanderous, and Traiterous Jesuites into their Houses: Or how they keep company with any of that Unnatural Faction, the sworn Enemies to their Prince, their Country, their own Flesh and Blood, and to you all (dear Catholicks) seduced by them to work your own Destruction.

Whereas,

Whereas, therefore (dear Catholicks) many of you do account us diſobedient: True it is, that, we are ſo, and would to God that you were ſo too likewiſe. You infer hereupon, That we are Factious, Seditious Rebels, Malecontents, Schiſmaticks, *&c.* But therein *you do belie us*, calumniate and ſlander us, by falſe Suggeſtions of the Jeſuites, put into your green, ignorant, paſſionate, affectionate, indiſcreetly zealous Heads. Diſobedient we are to the Devil and all his Inſtrumental uſurpate Authorities: Becauſe obedient to God, and all thoſe that govern and live in Authority by and under him. Diſobedient we are to the Archprieſt, as an Uſurper on the behalf of the Catholick See of *Rome:* Becauſe obedient to Queen *Elizabeth* as our Lawful Sovereign, on the behalf of the Commonwealth of *England:* Diſobedient we are in Cauſes Temporal to Maſter *Blackwell*, becauſe his Authority, (if he have any) extends only to us in Cauſes Eccleſiaſtical. Diſobedient we are for the Honour of Prieſthood to the Jeſuitical, Proud, Ambitious, Aſpiring, Arrogant, Haughty Commands; becauſe obedient to the Ancient, Apoſtolical, Catholick, Romiſh, Eccleſiaſtical Precepts. Diſobedient we are, in not yielding to the Jeſuitical Archprieſt's Mock-Laws, of Innovation made (perhaps ignorantly) by him at Father *Garnet*'s Command, Suggeſtion, or Inſtruction: Becauſe obedient to the Catholick Church, her Laws, Cuſtoms, Decrees and Practices. Diſobedient we are to him and them, as the Catholicks of *Germany* were

to *John* of *Leyden*, the Anabaptiſtical King of *Munſter*: As the Catholicks of *Africk* were to *Donatus*: As theſe of *Alexandria* were to *Arius*: As Chriſt and his Apoſtles, were to the proud Phariſees: Becauſe in all Points of Obedience we ſeek to imitate our Lord and Maſter, and all thoſe his Catholick Servants, like as the Jeſuites imitate the Donatiſts, Phariſees, *&c.* who ſeparated themſelves; the latter from our Saviour, the former from his Church; holding an Opinion, That the true Church was only among them: As in a ſort the Jeſuites do: Firſt, By ſeparating themſelves in *Wisbich*, from the reſt of their Brethren, or rather their Fathers, the Reverend Ancient Secular Prieſts, that had been Priſoners for their Catholick Religion and Profeſſion, ſome of them above twenty Years, ere ever theſe Puritan Jeſuites came amongſt them: And after, by following the ſame courſe, in putting Scruples into your Heads, that you may not in any wiſe come at us, or Communicate with us in any Sacrament. And ſo are theſe Jeſuites become right Donatiſts in reſemblance, howſoever they prove when they come to tryal.

To conclude (dear Catholicks) diſobedient we are for your ſakes, that you ſhould not be ſeduced by Phariſaiſm, Hypocriſie, and Plauſible Perſwaſions, to your own Deſtruction: That your Poſterity ſhould not be extirpate and led captive as Bondſlaves into Foreign Lands: That her Majeſty and the preſent State ſhould not cut you off, as Abettors, Aiders, Fautors, and Fur-

Furtherers of the Jeſuites Treaſons, Conſpiracies and Plots, caſt for invaſion of this Land: That you ſhould either die like Catholicks for your Religion, or elſe live naturally till God appoint the Hour: And that you ſhould not ſtain Catholick Religion with Treaſon, nor the Romiſh Supremacy with Genevian Popularity, nor Religious Thoughts with Irreligious Aſpires: Nor yet Engliſh innate Loyalty, with Jeſuitical Conſpiracy of a Spaniſh Invaſion to be made by your means: That all Hope of our Countries Converſion ſhould not be quite taken away. For *what hath the Word to do with the Sword, the Preacher with the Pike, the afflicted Catholick Prieſt with the Prince his Affairs*? That we ſhould be the Cauſe (in a ſort) by our Connivence, Conſent or Silence, to bring our Native Country all into Combuſtion, Deſart and Deſolation, as a Land forſaken: And that you ſhould not ſay another Day, Becauſe he was a Man of God, a Catholick Anointed Prieſt, we therefore did believe him that he would not have deceived us: Which if he had not; or if he had told us how to direct our Intentions: If the Catholick Secular Prieſt had inſtructed the Laity in theſe Points of Jeſuitiſm: If the Plots caſt by the Seditious, had been known unto us, we would all have renounced the Jeſuitical and Spaniſh Faction long agone.

That therefore you ſhall not have cauſe to curſe us, nor your Innocent Blood to cry againſt us, together with the Jeſuites that have already brought you into a Fool's Paradiſe of Zeal-

ous Aſpires; Nor your Poſterity bewail our Silence, whiles any Engliſh Blood remains alive: This is the cauſe of our Breach, and herein have we, do we, and will we be Diſobedient to Death. Never ſhall our Adverſaries be able to upbraid us, or ſtain our Prieſtly Function and Catholick Profeſſion with a Calvinian, or a Buchananian, or Cartwrightian, or a huf-muf-puritanian Popularity, which is the only mark the Jeſuites aim at. Never ſhall her Majeſty nor the State ſuſpect us, for any Bill exhibited by us or our means, in her High Court of Parliament; for any Alteration and Change of the ancient Laws and Cuſtoms, which both Puritans and Jeſuites do greedily gape after and labour for. Never ſhall any Prince, People or Nation point at us, for Traitors, unnatural, diſloyal, falſe-hearted, unkind, ingrateful Engliſh Men; laugh us to ſcorn, and worthily reject us, after they have had the Sack and Spoil of our Country by our means. Never ſhall all the drifts, plots and devices, the Jeſuites or yet the Devil himſelf can invent, bring us to be in the predicament of Treaſon, Treachery, ambitious Aſpires and Conſpiracies with them. Never ſhall the Catholick Church or Commonwealth of *England* find ſo wicked a Member as a *Wolſey*, a *Parſons*, a *Creſwell*, a *Garnet*, a *Blackwell*, among thoſe whom you (dear Catholicks) account of as Reprobates, Malecontents, Atheiſts, and of God forſaken. Never ſhall the Child of any Peer, Noble or Lord of, or in this Land, ſay, A Secular Prieſt (termed indiſcreetly by you, dear Catholicks, one of the Faction) was cauſe of my ruine, and overthrow of my honourable Father, Houſe, Blood and

and Name; *which may be ſaid, and will be proved by ſundry Examples againſt the Puritans and Jeſuites, as well conjunct as apart.* Never ſhall any Royal Lady of the Court, Maid of Honour, or Damoſel of rare Aſpect, Qualities, Endowments or Graces, diſtil the accents of their Sorrows in hecads of Cares, Carks and Griefs, led away as Wives or Concubines to baſe Villains, ſwaggering miſ-ſhapen Swads, and common Soldiers of Foreign Nations, by our means. Never ſhall any noble or generous Heart be pulled down, nor their ancient Inheritance, Arms and Patrimony be taken from them; nor themſelves and their Poſterity be made Captives, Bond-ſlaves or Underlings to any Stranger whatſoever by our procurement. Never ſhall *the Angels Faces*, the Flower of *England*'s Youth, the Beauty of *Britains* Ocean be appal'd, impaired, over-clouded, with a ſteep-down ſhower of ſtormy Sorrows, by our unnatural Attempts, Plots and Devices. Never ſhall *the Virmilion Bluſh of Engliſh Virgins*, the womanly modeſt Look of married Wife, or the ancient Matron-like Countenance of any Widow within the Iſle of *Albion* be proſtituted and made common to the Abortives of the hot Spaniſh Clime by our doings. Never ſhall any tender Mother curſe, or ſweet Babe weep, or any Hand wring, or Heart hurl out Volleys of Sighs in Tears: Nor any Mothers Child have cauſe to ſay, Had I wiſt, when it is too late, by our wretched means. Never ſhall any Man's or Womans Angel be offended; nor Saint grieved; nor Soul puniſhed; or paſs to Purgatory, and much leſs to Hell, by our means, to curſe us for evermore, as many thouſands

thouſands ſhall by the Jeſuites intended bloody Invaſion, the good and bad being cut off altogether thereby, and many a griſly Ghoſt damn'd for ever; which (to ſpeak *ad hominem* morally) would have been ſaved, if we had kept the Apoſtles courſe, for Converſion of Countries.

And if theſe things (dear Catholicks) do offend you (and for nothing elſe in the World it is in effect that we are holden for Diſobedients) yet pardon us for telling you as a ſpecial Point of your Duty, and of meer Good-will, what danger you ſtand in; and not you alone, but we all: Neither we all only, but all your Poſterity, and our Succeſſors to the Worlds end.

If to Young Men and Women, eſpecially Servants, and thoſe that have little or nothing to live upon, my Speech ſeem unthankful; yet to you Lords, Ladies and Gentiles of the more ſtay'd, grave, better, worthier and wiſer ſort; to you, I hope, this paſſage will be grateful, and make you more wary what Servants you keep about you, and how they are affected to the Secular Prieſts or Jeſuites, as they are Catholicks, and to their Country and State, as they are Engliſh; and to both, as they are of common ſenſe, in conceiving of things, even as they are indeed, void of Affection, and all partial doom.

Only thus much have I ſaid to ſhew; Firſt, my deep deſire of your welfare (dear Catholicks) in general, both in Body and Spul; then to give you

to

to understand in part, what it is which the Secular Priests intend by this ensuing Discourse; to wit, Nothing else but to lay open unto you the traiterous Practices of the Jesuites against her Majesty, her Kingdom, and our Country, undertaken by them on purpose to have brought them all under the tyrannical yoke of the bloody Spaniards, by pretence of advancing the Catholick Roman Faith: That thereby the true Causes (indeed) of her Majesty's Laws and Proceedings against Catholicks, might be no longer defamed with Infamy, and Jesuitical most shameful Reproaches, published to the World in diverse of their Discourses and Libels, further than they have deserved; and withal, to give you warning by way of Insinuation, what we are to look for at their hands in time to come, if they be not repressed or prevented. As also in all Friendly, Faithful and Catholick manner to admonish you, That you look well before you leap into these and all other the like Practices: And that you be not hereafter so heady in your Censures, Speeches and Proceedings, either against her Majesty, the present State, your whole Country, and us your Ancient Ghostly Fathers, the Secular Priests, as heretofore many of you by false Perswasions have been.

And last of all have I set down this Preamble instead of an Epistle, that *this so fruitful a Labor and Pains taken by my Brethren, coming to my Hands*, should not pass naked from me without a Preface agreeing to the Matter: As none other shall, which may either profit you,

(dear

(dear Catholicks to know of, or clear the Secular Clergy) againſt the Jeſuitical Calumniation and Slander.

And ſo in all good wiſhes of Health and Happineſs unto you, and favourable Cenſure to be given to theſe of their and my faithful Endeavours, I commit you all, and our common cauſe, to God's holy Protection, and my ſelf to your devout Prayers.

Yours all, as you favour our Catholick Roman Church, and the Weal-publick of our Native Land.

W. W.

POST-

POSTSCRIPT.

AMong other Arts made use of by the Gentlemen of this Society, I cannot but observe, That in the last Book published by them, * Mr. *Darrel* has taken a new method of Vindicating their Innocence; first by drawing such a wild and extravagant a Character of a Jesuite, as no Man that I know of ever yet fix'd upon them; and then under that colour taking upon him boldly to assert their Innocence, as if it were questionable only by *Perjur'd Witnesses, and old Ignoramus Juries.* I transcribe his Words, that the Reader may believe me: *Innocence, I am sure, stands for us; and therefore we need not fear a weak Defence, unless it be our misfortune to fall into the hands of* Perjur'd Witnesses, and of Old Ignoramus Juries. I don't know that any of the Evidences here produc'd, are of either

* A Vindication of St. *Ignatius, &c.* by *Will. Darrel.*

either of theſe kinds; and if *he* or his Friend Mr. *Pulton* be as good at making Defences, as forward at giving Challenges, they have now a fair Opportunity of ſhewing their Skill.

ERRATA.

PAge 6. Line 3. for *deſcribe* read *Tranſcribe*. p. 7. l. 24. r. *ever*, p. 10. Marg. dele *ibid.* p. 10. l. 6. r. *the Point*, p. 11. l. 20. r. *deſigns*, Marg. r. *Gabutius*, p. 12. l. 6. dele *to*, and l. 29. dele *and by*, p. 20. l. 9. r. *procur'd*, and l. 29. r. *adjuvandas*, and l. 34. r. *Nurſery*, and Marg. (*i*) r. *Bullar.* p. 21. l. 31. dele *pleaſe*, p. 47. l. 16. r. *Platforms.*

FINIS.

Books lately printed for James Adamſon.

I. A Treatiſe of the Celibacy of the Clergy, wherein its Riſe and Progreſs are Hiſtorically conſidered. In *Quarto.*

II. A Treatiſe proving Scripture to be the Rule of Faith, writ by *Reginald Peacock*, Biſhop of *Chicheſter*, before the Reformation, about the Year 1450.

III. Doubts concerning the Roman Infallibility: 1. Whether the Church of *Rome* believe it. 2. Whether Jeſus Chriſt or his Apoſtles ever Recommended it. 3. Whether the Primitive Church Knew or Uſed that way of Deciding Controverſie.

IV. The Salvation of Proteſtants aſſerted and defended, in Oppoſition to the Raſh and Uncharitable Sentence of their Eternal Damnation pronounced againſt them by the Romiſh Church; by *J. H. Dalhuſius*, Inſpector of the Churches, in the County of *Weeden*, upon the *Rhine*, &c.

V. The preſent State of the Controverſie between the Church of *England*, and the Church of *Rome:* or an account of the Books written on both ſides, in a Letter to a Friend. In *Quarto.*

VI. Two Diſcourſes of Purgatory, and Prayers for the Dead. In *Quarto.*

VII. *Clementis epiſtolæ duæ ad Corinthos. Interpretibus Patricio, Junio, Gothifredo, Vandelino, & Jon. Bapt. Cotelerio. Recenſuit & notarum ſpicilegium adjecit Paulus Colomeſius, bibliothecæ Lambethanæ curator accedit Tho. Brunonici Windſorienſis diſſertatio de Therapeutis Philonis. His ſubnexæ ſunt Epiſtolæ aliquot ſingulares, vel nunc primum editæ, vel non ita facile obviæ.* In Quarto.

VIII. *Pauli Colomeſii obſervationes ſacræ, editio ſecunda, auctior & emendatior, accedunt ejuſdem Paralipomena, de Scriptoribus Eccleſiaſticis, & paſſio ſancti Victoris Maſſilienſis, ab eodem emendata, editio quarta & ultima longe auctior & emendatior. Octavo.*

IX. The Travels of *Monſieur de Thevenot* into the *Levant*, in three Parts, *viz.* 1. Into *Turky*, 2. *Perſia*, 3. The *Eaſt-Indies*, in *Folio.*